

citizen or a soldier. He showed how the boy was constantly taken out by his father and trained in agricultural and practical matters, as well as sent to school where he was taught reading, writing and arithmetic, and other subjects calculated to make him a useful citizen. He also said that the Romans derived much from the Greeks in matters of education, and the Roman scholar frequently went to Athens to study for one or two years. It was remarkable to find how much similarity there was between the education of nearly 2,000 years ago and the present time, and strange how so much of it was entirely lost for many centuries, and only commenced to revive again about the 15th century. Mr. Peacock quoted largely from Quintilian, and spoke of him as having a very lofty ideal of educational matters.

WEYBRIDGE.—In place of the usual lecture on a special subject, a discussion was held by this branch on Wednesday afternoon, Nov. 22nd, at Wood End, arranged by the members themselves. The question to be discussed was "Do our ordinary English methods tend to stifle intellectual interest?" Mrs. Butler, who was in the chair, said that the question should be treated as an open one, and that the word "stimulate" might be used instead of "stifle." Miss Gilpin then led the discussion by enumerating some of the methods which prevail in most schools, such as (1) Examinations; (2) The use of text books; (3) Taking notes of lessons; (4) The awarding of marks and prizes; (5) The habit of using cribs. Without giving an opinion on these points, Miss Gilpin reminded the audience that "intellectual interests" to be worth having must be so implanted in the child as to grow with his growth, and invited discussion on how far this list of ordinary school methods would carry out the best ideals. Mrs. Hordern then read an animated paper on boarding schools in general, and said that they seemed unsuitable for children, boys or girls, under fourteen, because there was no room for development of their natural instincts. Lord Stamford spoke encouragingly of the great improvement in schools during the last fifty years, though he considered much remained to be done. Having briefly summed up the remarks of these three selected speakers, Mrs. Butler suggested that the discussion should revert to Miss Gilpin's original points. Referring to examinations, Colonel Gordon instanced the method the War Office has recently adopted of keeping officers under supervision for two years before they pass out of the Staff College, by which means their capabilities are tested more surely than by any written examinations. The discussion became more general before the close and it was felt that though more time must be given before any conclusions could be arrived at, a very pleasant and suggestive meeting had been held.

A Conference organised by Mr. Wynn Williams (H.M.I.), was held by invitation of Miss Mason, at the House of Education, Ambleside, on Saturday, December 9th. The Conference was summoned to consider the question of *Education by Books* with a view to the adoption of *Parents' Review School methods* by the schools of Westmorland (Elementary, Preparatory, and Secondary). Public Elementary Schools were represented by the Heads of 19 neighbouring Schools; Preparatory Schools, one Headmaster; Secondary Schools, two Headmistresses. The local Education Authority by the Secretary. The Vicar of Ambleside was present, and the H.M. Inspector of Westmorland took the chair. After the discussion of the several points of the agenda, the members of the Conference agreed to consider the matter, and three Headmasters of Public Elementary Schools decided to join the *Parents' Review School* under the Schools' Regulations, without delay. It is hoped that this Conference may lead to a large number of the schools of Westmorland taking up these methods.

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EDUCATION IN HUNGARY.

By O. A. SHRUBSOLE.

THE following notes are necessarily an outline, as the writer has not had the advantage of personal acquaintance with Hungarian schools. The facts, however, are given from official documents, and chiefly from an article by A. Berzeviczy (Vice-President of the Hungarian House of Commons), in "*The Millenium of Hungary*" (Budapest, 1897).

The physical and other conditions of Hungary are not without significance. The characteristic feature of the country is the great central plain, intersected by rivers, forming roughly about one half of its area. This vast plain, called the Alföld, is of recent geological age, and contrasts strongly with the girdle of mountainous country by which it is surrounded. Being generally fertile, it has proved an irresistible attraction to nomad races, of which *four* have at different times occupied it—namely, the Huns, Avars, Magyars, and Turks. By Hungarians proper we are to understand the Magyars, who entered the Alföld from the east at the end of the ninth century, A.D. They overcame the once-powerful Avars, and to some extent absorbed them. They were a people of Turanian origin, speaking a language which is most closely allied with the group which includes the Finns, Lapps, Ostiaks, etc. They ultimately gave up their nomadic habits, and in 997, under their king Stephen, adopted Christianity in its

Western form. Owing to their position they were involved in an almost incessant struggle with the Turks. For nearly two centuries the latter held Buda and a large part of the country. They were finally driven out by the aid of the Austrian House of Hapsburg, but, as the price of this service, the Hungarians had to accept a Hapsburg hereditary ruler, and an influence which was exerted in favour of the Roman Catholic church; and thus it has happened that at the present time Hungary has only the half of an emperor as king.

The first great impulse to education was given by the Protestant reformers. They founded elementary and secondary schools, used the vernacular (instead of Latin) in teaching, issued a grammar and a dictionary of the native tongue, and made the commencement of a literature. The state regulation of education dates from the second half of the eighteenth century. In the reign of Maria Theresa new schools were founded—including schools of law, mining and medicine—and the property of the suppressed Jesuit order was used for the purpose of maintaining them. The *Ratio Educationis Publicæ* was the "Education Act" of that period. It provided for the establishment of various grades of schools—primary schools, grammar schools, colleges and academies, including training schools for teachers, and schools of music. The methods of study were prescribed, as well as a scale of salaries and pensions.

The opposition to this Act came from the Protestants, who, having been the pioneers of education, mistrusted the Catholic and German tendencies of the Court. They successfully contended for the use of Hungarian as the teaching language. This was confirmed by statute in 1844. Provision for the education of girls and for the teaching of forestry was made in 1806. Infant schools were established in 1836.

In 1848, some important educational changes were made. The colleges were made into middle schools, with eight grades of instruction; and under a system of examination or "trial of leave," a pupil could pass to a school of higher grade, and finally to the university. In 1868, elementary education was made compulsory, and the local authorities were charged with the duty of establishing primary schools wherever there was need of school accommodation. In 1875, the first high school

for the higher education of women was founded, and from that time considerable progress was made in regard to museums, higher education, and technical instruction. In 1883, the Hungarian educational system reached its present phase, and the principle of State control was re-affirmed with regard to all schools, whether denominational or otherwise.

It will thus be seen that the Hungarians have long since solved the problem of State control over education; and that the problem, as presented to them, has been even a more formidable one than that by which we are confronted in this country will appear when we consider the complexity of the Hungarian State with regard to race and religion. The census of 1890 shows the population,* to be composed as under:—

	Per cent.
Magyars	42·81
Germans	12·15
Slovacks	11·01
Wallachians	14·94
Ruthenians	2·21
Croats	8·96
Servians	6·09
Others	1·83

The religions in 1891 were:—

Roman Catholics	8,885,942
Greek Catholics	1,678,969
Orthodox Eastern Greek	2,644,951
Evangelicals (Augustan)	1,212,634
„ (Helvetic)	2,239,197
Unitarians	62,053
Jews	730,342
	17,454,088

The influence of the Protestant section is certainly greater than its numbers would suggest; but the control of the State has been altogether beneficial, not only in making education more efficient, but in preventing sectarian strife and jealousy. The national idea has in fact taken the place of the sectarian idea. A Hungarian feels that he is a Hungarian first and a Roman Catholic or a Lutheran afterwards; and the habit of thus subordinating denominational opinion to the general good appears to have resulted in a much greater sympathy between the different sects than is evident in some countries.

*In 1900 it was 19,254,559.

There is, moreover, no one established religion in Hungary. Practically the only exceptional privilege enjoyed by the Roman Catholic church is that the reigning sovereign must be a member of it; and it would be unsafe to predict how long that arrangement will continue.

A few particulars with regard to the present position of education in Hungary may be useful. They have been supplied through the courtesy of the Director of the Hungarian Statistical Office. In 1903, the number of schools was as under:—

	State Schools.	Private Schools.
Infant schools	481	2261
Training schools for teachers	1	9
Primary schools of three grades	1947	15,395
Training colleges	27	59
Middle schools, (gymnasias) real-schools, and high schools for girls	77	147
High schools (including universities)	6	53
Technical schools	695	

All the private institutions except four were in receipt of State grants, and were under State control, the general principle being that the extent of the control is proportionate to the aid given. Thus, the State appoints all teachers whose salaries come from State funds. The Minister of Education can remove teachers whose influence is considered detrimental to the State; and if two teachers in any school should be successively dismissed for this reason, the minister can close the school. The middle schools assisted by the State have to use the same curriculum as that which is provided in the State schools. With regard to results, the following table may be interesting. In 1900, the percentage of persons (including infants) able to read and write was as follows:—

	Per cent.
Germans	67.9
Hungarians	61
Slovacks	50
Croatians	52.8
Servians	41.5
Roumanians	20.4
Ruthenians	14.5

At the present time (1905), it is stated that about ninety per cent. of the adult settled population, and practically all the children of suitable age, are able to read and write; and,

when it is considered that this includes the less civilised population of Eastern Hungary, this result must be regarded as very satisfactory.

It will be observed that the 695 technical institutions are entirely owned and managed by the State, besides which, technical and what we call "modern" subjects form a large part of the ordinary instruction in schools. Mr. W. H. Shrubsole, who has visited Hungary several times, has observed geometrical drawing being taught even in Sunday schools. In 1890, the Hungarians did what we have been unable to accomplish in England. They abolished the compulsory teaching of Greek. The alternative subjects which may be taken at the universities are either *one* of the following:—

Hungarian literature
Greek history and culture
Drawing

The last-named is very significant of the modern spirit.

In Hungary, the State owns all the reformatory institutions, and apparently all the infant asylums. Of the last named, there were thirteen in 1903. The reformatories or "Houses of Correction" for the young are worthy of special notice. The information regarding them is derived from a book entitled "*The War against Juvenile Crime*," written by Drs. Kun and Láday, and published by the Minister of Justice. There are five of these Houses of Correction maintained by the Hungarian State. They differ in special features, one being for girls only, but the general aim is alike in all. Young people, up to the age of twenty, who have committed minor offences, or are beyond the control of their parents, are sent to them not for a fixed period or as a punishment, but simply to be civilised, and if possible made useful members of society. A detention of one to three years suffices ordinarily, but the time may be extended to six or eight years in exceptional cases.

These institutions have nothing penal in their appearance. The inmates are called "pensioners." The buildings are spacious, commodious, and even handsome in design, and are surrounded by extensive grounds and well-kept gardens. There is no actual restraint. A pensioner may run away, but very rarely does so, the endeavour being to make the place itself attractive. Mr. W. H. Shrubsole says, "When visiting

the home at Kassa, I noticed the almost entire absence of suggestion of prison-life. The houses and grounds are delightful to look upon. I saw no warders in uniform either inside or out. The interior of the church was highly ornamental and beautiful—not at all like an ordinary prison chapel. All the juvenile workers that I saw seemed quite happy.”

The pensioners are all taught some handicraft, such as weaving, horticulture, joinery, and so on. They receive prizes for proficiency, marks for good conduct, and even, in certain cases, wages. They are allowed games, gymnastics, open bathing, a band, and other recreations. Permission may be given to visit parents, and the public are admitted to the giving of prizes. The pensioners are grouped in “families,” each under the care of a foster parent, who is required to inculcate peace, harmony, mutual sympathy, and whatever is necessary to the making of an honest citizen. They are habituated to method and regular habits. They are taught manners and the use of courteous language. The supervision of the State extends to the smallest details. They are required to fold up their clothes neatly when they retire to rest. Moral and religious instruction, limited to two hours a week, is given in accordance with the religious denomination of each pensioner; but, in addition to that, each has to say prayers on rising and going to bed, before and after a meal, and before and after receiving instruction. The particular forms of prayer are prescribed by the State. In each case—as set forth in the book above quoted—the form is theistic, that is, it embodies the general religious idea common to Jews, Christians and others.

With regard to the system of education in these establishments, it may be sufficient to quote the several subjects of instruction which are as under:

For boys:—

Religion and morality, reading, writing, Hungarian literature, elocution, composition, geography, natural history, history, Hungarian constitution, mathematics, physics, chemistry, physiology, hygiene, agriculture, horticulture, handwriting, design, singing, music, gymnastics.

For girls:—

Religion and morality, reading and writing, grammar and style, geography, history and political institutions, mathematics, natural history, hygiene, economy, design, singing.

The results of this system seem to have been entirely satisfactory. At Kassa, during the three years of its existence, thirty-six pensioners were released, part on trial and part definitely; and the subsequent conduct of 72·23 per cent. is reported as “good.” At Aszod, during ten years, 871 pensioners were released. At Kolozsvar, in eight years, 292 were released. The report on these is as under:—

			Aszod, per cent.	Kolozsvar, per cent.
Good	..	..	61·20	72·60
Variable	..	..	12·06	14·40
Bad	..	..	13·78	3·42
Unknown	..	..	9·29	4·45
Dead	..	..	3·67	5·13

Within the limits of this article it would be impossible, even if it were attempted, to give full particulars of the present position of the various educational institutions in Hungary. The course of study prescribed for the reformatory institutions may, however, be taken as including the typical subjects of elementary education.

With regard to the middle schools, they, as with us, have two sides, the classic and the modern, or the college and the technic school. “The finishing of the college qualifies for the admittance to every faculty of the university, and to every high school. The finishing of the technic school qualifies only for the Polytechnicum, and for the faculty of history and mathematics; but those, who, after having finished the technic school, pass their ‘trial of leave’ also in the Latin language, for which purpose there are in the technic schools special professors for the Latin language, may also become jurists or physicians.”* It may be added that the majority of the middle schools are colleges. Hungary has no high schools which prepare for the military profession. Students must go to Vienna for this purpose.

The university of Budapest has (1897) 204 professors, and 4006 students. It contains faculties of Catholic theology, law, medicine, philosophy, etc. The law-students numbered 2498, but this does not necessarily lead to practice. The university of Kolozsvar has been in existence thirty years. It has faculties of law, medicine, philosophy, history, mathematics, physics, and philology.

*A. Berzeviczy (Op. cit.)

The Hungarians are by no means indifferent to the study of modern languages, as may be gathered from their position, and the composite nature of their population. It is no unusual thing for a Hungarian to be acquainted with English. It may be mentioned also that the distinguished linguist and traveller Arminius Vambéry is a Hungarian.

When we consider the many disadvantages under which Hungary has laboured, its geographical isolation, its late entry upon the path of civilisation, and its political troubles, it may be said on the whole to have done remarkably well. It has confronted the educational problems presented to it with energy and thoroughness. It has long since recognised that education from first to last is the duty of the State. It has shown that the State is well fitted to carry out that duty; and also that difficulties which appears to us so grave are not really formidable when there exists a general desire to promote the cause of education.

To quote the words of Mr. Berzeviczy: "The use of the school is to build up and strengthen the nation. The State wants the very best schools, and, while it values the liberty and noble rivalry of the schools, it desires to secure free scope for the intellectual development of every individual. The ideas, traditions, and aims of the State must be introduced into the school, which, from the lowest to the highest grade, must be convinced of the idea of the State, so that the community, separated by differences of religion, race and social status, may be bound together and formed into a strong nation by the unity of the school."

THE MODERN RELATIONSHIP OF PARENT TO CHILD.

BY THOMAS BABINGTON SUGDEN.

IN selecting a title for the few remarks I have to offer you, I glance back with regret to the custom of a century ago, when, however small the treatise, its author felt justified in setting out a title of portentous length giving a detailed explanation of the contents and intentions of his production, and which always appears to me to bear a strong family likeness to those lengthly classical epitaphs of the same period, which to-day adorn the walls of some of our churches, and were raised, incidentally to the Glory of God, but more particularly to chronicle the transcendent virtues of the many saints who flourished in the age of periwigs, patches, and powder, and the filial piety of their issue. I am by no means satisfied that the title I have selected is the proper label to attach to this paper. I also have to plead my limitations—I am only a parent—therefore trammelled by experience, and the intimate observation of children in their unrestrained natural home-life, a thing frequently quite different from company or even school manners—and also, *therefore*, I am unable to indulge in those bold flights of imagination which endue the theories of those not so hampered with much of their interest and value.

In the first place, I submit to you the simple proposition that the relationship of parent to child has in recent years undergone a considerable modification from bye-gone days; and in the second place, I will venture, with great diffidence, and as briefly as possible, to suggest and discuss the methods which parents should adopt, in order to meet the new situation, and make the home fulfil all its obligations.

There was a time when parents exercised a much greater authority, and expected, and received, much more homage of a formal character than is accorded to them now. The head of the house was indeed the head of the house not only during the